CHAPTER V

RITES, RITUALS AND USAGES IN NAYINDA COMMUNITY

History demonstrates that the significant changes in people’s social and economic environmental usually brings about new developments in ideology and in religious practices. There is always co-relation between economic, political and religious transformations among the people /in society. Among the Nayinda community, it is observed that the complex religious and mythological systems are more liable to change the simple beliefs and religious practices. In this chapter food, dress, ornaments, deity worship, ancestral worship, naming ceremony and death ceremony etc, are discussed elaborately and recent changes in the community are noted.

Clifford Greetz (1973:143) rightly points out that “where the functional approach has been least impressive, it is always in relation to social change. As has been noted by several writers, the emphasis on systems in balance on social homeostasis and on timeless structural pictures, leads to a bias in favour of well integrated societies in a stable equilibrium and to a tendency to emphasis the functional aspects of people’s social usages and customs rather than their day’s functional implications. In the analysis of religion this historical approach has led to a somewhat over conservative view of the role of the ritual and belief in social life.

Religion plays a very important role in the rites and rituals among Nayinda community. According to Emile Durkheim (quoted from Nisbert, 1974:169) “religion is a unified system of belief and practices to sacred things.
Therefore, religion plays different roles in all sub-groups of Nayinda community. The group who follows the rites and rituals of Veerashiva religion called ‘LINGAYAT HADAPADA’. Here religion plays very important role in making new group/ caste in society.

E.B. Taylor believed that ‘man at all times and a clime has been adjusting himself with nature for his food and to make his life easy, assured and comfortable.

Primitive society of Nayindas has adopted some rites and rituals. It includes worship of ancestors, animals, trees, natural factors such as the sun, moon, rain mountain, rivers, and faith on ritualism etc. thus Nayindas rites, rituals and religion spread to almost all the aspect of life. Through the contact of the other caste and upper caste Nayindas has adopted many changes in their rites, rituals and religion. Enthoven (130) the Maratha Nhavis resemble the Marathas in dress, food, speech, social organization, religion and customs: so much so that their ‘kulas’ and ‘devakas’ also are identical.

J. Sturrock (1894:170) notes that, the Kelasis are like the Bants, great worshipers of ‘bhutas or demons’. Brahmins are not employed as priests. They employ karadi or havik Brahmins to perform their ceremonies, which are almost the same as those of konkanastha Brahmins.

R.V. Russell (1916:263) stated that, the Nais worship all the ordinary Hindu deities, on the Dasahara ans Diwali festivals they wash and revere their implements, the razor, scissors and nail-pruners.

K.S. Singh (2003:907) pointed out that in the matter of surnames; all the families of the community had surnames such as Hadapada or mulimani in the past. But how, these terms are viewed as derogatory and hence they have started suffixing the above mentioned surnames.
Hence, above all writers, scholars, thinkers’ views are clearly reflected on Nayinda community. Therefore it is important to discuss the rites, rituals, and usages among Nayinda community.

**THE DRESS PATTERN:**

The traditional dress pattern of male Nayinda is that of a ‘dhoti’ worn in the ‘katche’ style. For example, one end of it being gathered into folds in front and the other passed between the legs and tucked in at the waist behind. A shirt half or full, covers the upper part and a piece of cloth known as ‘shawls’ often thrown over the shoulders by elders. And men wear head scarf what we call the ‘peta’ (turban) in Kannada. The peta which is a long piece of cloth is the characteristic of the headmen or head of the household/elder men. Most of the Telugu Nayinda men wear ‘lungi’, which is long and wider piece of cloth, which cover the lower part. Now days this type of dress pattern, we can see in villages. But today younger generation of Nayinda wears the western style pant, shirt (full/half).

The dress pattern of Nayinda women is also of traditional type. A tight fitting short blouse called ‘kuppasa’ is worn. The sari, a long sheet of cloth, is wrapped round the lower part of the body coming down to the ankle. One end of this is gathered into a large bunch of folds in front, while the other passing across the bosom lies freely over the left shoulders and is taken over the right shoulders, so as to cover the body more fully. It is called ‘seragu or musugu’. But traditional Telugu Nayinda women wore ‘musugu’ passing across the bosom lies freely over the right shoulders. But this type of pattern not much to see. The usual dress of the girls consists of a ‘langa’ or skirt or frock according to their age. Due to the impact of the globalization, now girls wear some modern dresses like. *chudhi*, pant but only in urban areas.
HOUSING CONDITION AND SETTLEMENT PATTERN

The researcher noticed that many Nayinda people living in villages and all districts of the Karnataka state. But many of them migrated to urban areas. But there is no any recognized Nayinda area. We found them everywhere. In villages they live with other caste people and their houses are found inside the village or middle of the village. And in urban areas migrated Nayindas are found in lower class area and slums. Due to the poverty they can’t get high rented home in good residential areas and due to the belonging of the polluted caste they no one ready to give them houses for rent. In our area of study region majority of Nayindas live in different settlements patterns in peace and harmony.

Table No. 5.1

Respondent’s ownership of house

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Ownership of House</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Own</td>
<td>99</td>
<td>19.8</td>
</tr>
<tr>
<td>2</td>
<td>rent</td>
<td>245</td>
<td>49</td>
</tr>
<tr>
<td>3</td>
<td>No house</td>
<td>156</td>
<td>31.2</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>500</td>
<td>100</td>
</tr>
</tbody>
</table>

Table. No.5.1 indicates that the respondent’s ownership of house. Among 500 respondents 99 respondents had their own house. 245 respondents lived in rent houses. And majority of the 156 respondents have no house.

Table No.5.2

Type of house

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Type of house</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Type</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mud</td>
<td>328</td>
<td>65.6%</td>
</tr>
<tr>
<td>2</td>
<td>Thatched</td>
<td>139</td>
<td>27.8%</td>
</tr>
<tr>
<td>3</td>
<td>RCC</td>
<td>18</td>
<td>3.6%</td>
</tr>
<tr>
<td>4</td>
<td>Duplex</td>
<td>15</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>500</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table no. 5.2 indicates that the type of houses where respondents lives. Among the 500 respondents, 328 respondents live in mud houses or sheet houses. 139 respondent’s lives in thatched houses and in RCC houses lives only 18 respondents. And only 15 respondents live in duplex houses.

**INFLUENCE OF RELIGION:**

In Karnataka state we have multiple of religions. All religions right from the past influenced all sections of people including nayinda in Karnataka. Nayindas are followers of ‘shaivism’ and ‘vaishnavism’. Today we notice that veerashaiva or lingayat is general designation for several castes. The members wear the ‘linga’ on their bodies after due initiation. The actual history of the Lingayat Hadapada begins from ‘Hadapada Appanna’, a contemporary and disciple of Sri Basaveshwara, the founder of the Veerasaivism, during the 12th century. In the social revolution which was brought by Basavanna, Appanna became one of the followers of Veerasaivism.

**H.V. Nanjundayya (1931; 443)** observed that, Nayindas worship both Siva and Vishnu. Lingayats worship only shiva, while *tirunamadharis*, who profess the Vaishnava faith, also reverence Siva. Each family worships some special deity as its patron god.
K.S. Singh (2003; 907) writes that each family of the lingayat hadapada is attached to one of the “mathas” namely, Bale Honnuru, Srisailam, Mallikarjuna, Revan siddeshwara and Jettilingeswara. Those who are lingayats employ the “Jangamas’ as their priests.

The religion of the mangalas like the kapus and others is vaishnavism and aivism. The vaishnavites worship ‘vishnu’, particularly in the form of narasimha; they put the sect marks of the vaishnavites and are called ‘Namadharis’. They employ Brahmins at marriages, which though they do not enter the houses, have no objection to go into the marriage-pendals of these men. The ‘dasayya’, who were vaishnavite they mendicant priest for Telugu nayindas and also other Sudra castes.

The researcher observed that few nayinda people were converted into Islam and Christianity. But conversion into Christianity is slowly increasing in community. When researcher asks questions for this conversion they told main reason is the inferiority about the caste and occupation. And also they told that they can’t get easily higher social status except through the religion. Because they are illiterate and unable to get higher position, and also economically they are weak, therefore, they choose conversion of religion to get the higher position.

**FOOD HABITS:**

Throughout India each and every caste people have their own beliefs towards food practices. But food practices and beliefs differ from one caste to other caste and even among the sub-divisions or sub-sections within one community. K. S. Singh (2003:1144) writes that ‘the Nayindas are non vegetarian, who do not eat pork or beef. Rice is their stable food. They use various pulses and vegetables, milk and milk products are consumed’.

Nayindas are allowed to eat meat and drink spirituous liquors, both today and **arrack**. But they do not eat pork and beef. The Lingayat Hadapada are
purely vegetarians and consume garlic and onion. Jower, rice and wheat are their staple food; consumption of alcoholic drinks is prohibited. However, including some youths many hadapada men are consuming the liquor now. An analyses of the food and dietary habits of Nayinda also the recent changes that have taken place due to the impact of communication, migration, education and freely contact with plain people was undertaken with the respondents.

Generally in both rural and urban areas, Nayindas take three meals a day; but there is some variation in timings of the taking food. In rural areas Nayinda’s first meal is between the 5a.m. to 7a.m. before going to the fields. Consisting of jower ‘roti’ with chatni or chilly or with curds. But south region meal consists ragi ‘mudde’ with chattani or sambar. And second meal of the day is normally in the afternoon. And third meal of jower or ragi or rice is taken between 6p.m. to 8p.m. This is only in the rural area who engaged in agriculture. But in the matter of professional barbers, they take only one cup tea/coffee in the early morning. During the work time most of the barbers doesn’t have morning Tiffin and also meals in the afternoon at in time. Because in the morning time they get more customers therefore they open shops in early morning.

In rural areas nayinda households use the ‘vale’ with firewood or jaali and jower stem. A Nayinda woman in rural chitradurga preparing food is seen in the photograph. During the festivals and special occasions sweets like ‘holige’, ‘kadabu’, ‘kattinsaru’, ‘payasa’, ‘huggi’, and various kinds’ sweets and other items are prepared. Usually many Nayindas in rural and many places of city, they use to eat/consume rice which is available in fair price shop (without polished).Occasionally polished rice is eaten during festivals. Many Nayindas observe fast in the name of gods and goddesses, on that day they do not eat non-vegetarian food.
The dietary practice of the people in all the areas of study is on the basis of the classification into vegetarian and non-vegetarian. But changes are noticed among the middle and upper strata of Nayinda community people who are living in city. Urban and near urban areas, they have started to eat rice, wheat, sambar, pickles (Andhra-Karnataka products) and many other modern food varieties. It is observed that during marriage and other rituals they take their meals on leaf platters. Only a few people use ‘mane’ ‘oddanagi’ a small three legged wooden stool to keep their plate in which they take their food. In olden days it was practiced by every house, but now a days it is declined and few upper caste houses used the dining tables.

Now a day, we can see in urban and also in rural parts many meal restaurants are emerging. But these restaurants are established by almost by the upper caste and lower caste. Due to these developments every one can get easily food in everywhere, such as tea, coffee, cool drinks, vegetarian meals and also non-vegetarian meals etc. Beside meals one can also get many varieties such as Tiffin and smoking, chewing betel leaves and use of snuff also common.

It is observed that all types of dishes and eatables are prepared on special occasions as adopted by local Hindus. During festivals, Hunnime, Amavasya and death of any person in their village, preparation of non-vegetarian food is strongly prohibited or it is a taboo. According to K. S. Singh (2003:1144) certain restriction on food habits among Nayinda community continue. Nayindas are strictly prohibited to eat the flesh of cow/beef is sacred and equivalent to their own mother. Some specific festivals Nayindas perform puja to cow and bull. In this way they claim to be superior to other lower castes/ harijans in their villages and localities. Very rarely and only in villages some Nayinda men hunt the rabbit and deer and use to eat. In study area observed that all parts of Karnataka Nayindas are strictly prohibited to eat flesh of cow/beef, but they indulge freely in
spirituous liquors. It is noticed that majority of the Nayindas are poor and alcoholic drinkers. But unfortunately, some of them drink liquor freely and spoil their health. They give reason for that, whole day they have to work in standing position and night they are suffering from leg and knee pains therefore they consume alcohol to reduce their pain or to sleep.

It is noticed that several changes are taking place in their food habits of the Nayindas on account of education, migration to urban area, influence of westernization and influence of other caste people.

In some parts of the study area, very less number of Nayindas are adopting the Lingayat principles and they do not eat non-vegetarian food and some Lingayat hadapadas started to eat non-vegetarian

Many respondents agreed that their young generations are violating the restrictions on traditional rules of food habits.

**ORNAMENTS:**

The Nayinda people use to wear the common ornaments in society. But there some differences between old and new patterns of ornaments. They always prefer the gold and silver and copper metal ornaments. But according to the study majority of the Nayindas were poor, therefore the Nayinda women was use very little amount of ornaments or very common ornaments like earrings, nose rings, necklaces, bangles and rings. And also they were silver earrings, toe rings, chains and heavy rings for the ankle.

In olden days, in towns as well as villages, Nayinda women use ornaments such are kadaga, jade nagar, moogbottu, bugudi, bendole, mangalasutra, padakada sara, gundina sara for neck, glass bangles. Mangal sutra was worn by only married women. Glass bangles are worn by both married and unmarried except the widows. ‘Bugudi and gundina Sara’ have lost their original popularity
during the past decades. Some thirty-five years ago it was a practice to adorn all the toes, except the big toes, with toe rings. Today the women put on rings for the second and third toes only. The ornaments that may be worn by widows are restricted by society or community. They could were metal bangles or bilwara. But now a day’s widows have started to use various ornaments like married women. An unmarried girl may put on all the above mentioned ornaments except the gold tali (mangala sutra). Only a few rich people possess gold necklace.

A few Nayinda men also wore the silver and copper toe rings for toe, and gold and silver rings for fingers. And also wore gold and silver earrings. But now no one wants to wear earrings because it has lost its importance. Due to the impact of the western fashion youths use only one earring.

It is believed that children have to wear the earrings, halagadaga and udad dara for both legs. Because they believe that will save them from the attack of evil spirits. After the birth of a baby the mother puts kajal on the forehead, face and chin of the child to protect it from the ‘evil eyes’ of others. Lower strata Nayindas use copper and silver ornaments. The rich strata of the Nayindas and government employees use gold ornaments.

Now fashion has changed. Light and simple ornaments are preferred more. Comparing to rural area, in urban areas women use various type and new model ornaments. Now a days very less people buy gold ornaments because of the high rate of the gold, poor Nayindas can’t buy it. Universally, we noticed that Nayindas use golden ornaments for their marriage functions, birthday and religious functions.

**GAMES AND DRAMA:**

Games and entertainment programs like drama are very good for health and it reduces the mental strains. Therefore many Nayindas were playing the
many indoor and outdoor games. In community, many girls and boys depend on indigenous games. In village most of them are engaged in dice, pagade with kavade, chaukabara, haralumane (using tamarind seeds) snake and ladder and story telling etc. But outdoor games like bagari (top) goligunda (marble) hanchipille, anekallu, etc, are seasonal games. Kite flying, lagori, hide and seek, muttata, chinni dandu etc, are played during winter and summer. Kho-Kho, skipping, kuntalpi, kuntata are some of the indigenous games. Kite flying is popular in the ‘ashadha masa’ and after this month in ‘shravana masa’ festival called ‘Nagar panchami’ (popular as jokali habba) people of all ages enjoy swinging.

It is also noticed that in the time of festivals and village jatras few Nayindas spend their time in listening to puranas, kirtanas, bhajanas etc. at matha, chatra, and temple. Most of the Nayindas (shaivas) in a festival called ‘shivaratri’ participates in the pravachana and sing a bhajanas. During the festivals and jatras in a village many youths arranged the dramas and participated. Today we noticed that the dramas are decreasing and showing interest in the modern cinema.

H. V. Nanjundayya (1931:445) writes that they have no peculiar games, but take part as musicians in the exhibitions of strolling players known as Dombi Dasaru, contributing the musical parts of the performance.

Changes have also noticed that nayinda children now play football, volleyball, cricket and hockey. And few nayinda men in rural area go for playing cards in fields, under the shade of trees. And few officials in urban areas go to club for playing cards, chess, carom etc in the evening. However the researcher, noticed that because of the dominant caste hierarchy in education and sports, nayindas respondent’s children does not get easily entry into inter-zone, state and all India level, leave alone Asia and Olympic games. Even though these problems very few talents are blossoming in community. During the time of study, the researcher
found out the international weight lifter, and state level karate players in community can seen in the picture.

SACRED PLACES AND PILGRIMAGE:

In India, generally every caste people visit holy places. Nayindas are also more influenced by pilgrimages and visit to holy places called yatras. Their holy places are

- Venkateshwar of Tirupathi (A.P.)
- Yellamma of Saudatti, Mailar of Devaragudda. Mailareshwar of Mailara (Bellary district)
- Banashankari of Badami (Bagalkot district)
- Sangameshwar of Kudal Sangama (Bijapur district)
- Narasimha swamy of Kadari. And Ahobaleshwar in Ahobala (A.P.)
- Subramanya swamy of Kukke subramanya (South Canara )
- Yellamma of Karnool, Sunklamma of Gutti, Anjaneya swamy of Kasapura (A.P.)
- Mahalakshmi of Kollapura (MH)
- Yellamma of Venkatapalli in Karnool(A.P.)
- Panduranga of Pandarapura (MH)
- Huligemma in Hulgi.

In the above mentioned important pilgrim centers, Nayindas offer special pujas. In addition to these, they also visit Dharmasthala, Udupi Kolluru and many other pilgrim centers in Karnataka. Today we also notice that the Nayindas
that some undertake pilgrimage to Sai Baba at Shiradi, Shabari Malai in Kerala, shrishaila, and Mantralaya. The researcher also observed that in the study region of Dharwad, South Canara, Mysore, Bangalore, Bellary, Gulbarga districts, many temples have been recently established like ‘Shri Ram’ temple in Hospet, Bellary District, ‘Kariyamma’ temple in Dharwad, ‘Choudeshwari’ temple in Chitradurga, ‘Shriram’ temple in Sri Ranga pattana in Mysore district etc. These are established through the influence of caste hierarchical structure and governmental support to these pilgrim centers.

**JATRAS (FAIRES):**

Jatras enable the Nayinda to interact with other caste people to build up cooperation and harmony. After harvest in every village in the study region, jatras take place in the name of the grama deva ta or village devata or deity. During the jatras, the procession of ‘ratha’ through the streets of the village or town takes place. People have feeling that if they do not attend or perform the village jatra in the name of gods and goddesses about the scheduled time, they may be affected by poverty, sickness and some people may die. In the state there is district wise jatras ans uruses held at the holy centers, in these jatras Nayindas directly involve or participate. Researcher found in time of the study that especially Nayindas held Choudeshwari jatra in Chitradurga, In Sri Ranga pattana Nayindas celebrate Tyagaraj Jayanti and Ram devara Jatra etc.

**SPIRITS WORSHIP AND SACRIFICES:**

Spirit worship is called as animism. It means belief in the existence of spirits. People fear from evils and they try to propitiate through offerings.
Nayindas are also followers of both Shaivism and Vaishnavism. The Vashnavites worship the Vishnu. And followers of shivism worship the lord Shiva. Many Nayindas go on pilgrim in every year. At the village level Nayindas worship the goddesses like, Annamma, Kariyamma, Sunkalamma, Yellamma, Mandemma, Huligemma Gangamma etc.

Each family worships some special deity as its patron God. There is no particular God regarded as entitled to the distinctive allegiance of the whole caste. The other deities are worshipped are Munishwara, Akkagaru (the sisters) who are regarded as spirits of the woods and trees, Gangamma (water-god,) and Gram devata such as Maramma and Sidubamma (small pox spirits). Fowls and sheep are sacrificed to these goddesses, and are eaten afterwards by the devotees.

The Akkagaru have no temple generally. On Tuesday and Friday, a small shed of green leaves of Honge, Pongamia glabra, is put up outside the village in a grove, or near a well, or river and seven small stones to represent seven sisters are installed therein, with one stone in front to represent the Munishwara. A lamp is lit, and puja made by offering of turmeric, \textit{Kunkum}, flowers and fruits. And a fowl or sheep sacrificed, and is afterwards cooked and eaten up on the spot.

Gangamma (river or water goddesses) is worshipped near riverside or near a tank or other reservoir of water. Before worship people select the place and then clean with water. Around five to seven stones are set up on which saffron is put on. Incense is burnt (dhupa in Kannada). A new cloth is kept near the images and coconuts are broken. After the worship the cloth may be worn by any female member in the house. They have the usual belief in omens, oracles, magic and sorcery, and occasionally those consult soothsayers; and as may be expected, such belief is more in evidence in village than in towns.
In the South Canara district ‘Kelasi’ worship their family diet ‘krishna’ of Udupi. They have belief that the illness of a child or cow is due to the afflictions of some malevolent spirits. Sometimes a vow is made to beg from house to house on certain days in case of serious illness of one in the house and the money thus collected will be conveyed to the lord of Tirupati.

Table 5.3
Respondents celebrating community festivals

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Celebrate</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>489</td>
<td>97.8%</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>11</td>
<td>2.2%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>500</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table no.5.3 states that 97.8% respondents celebrate community festivals like Yellamma Jatra, Gangamma puja, Sunkalamma and Jatras, animal sacrifice; religious functions etc. only 2.2% respondents said that they do not celebrate community festivals.

Table No.5.4
Respondent’s reasons for not celebrating festivals in their family/community.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Reasons</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No time</td>
<td>1</td>
<td>9.09%</td>
</tr>
<tr>
<td>2</td>
<td>No faith</td>
<td>4</td>
<td>36.36%</td>
</tr>
<tr>
<td>3</td>
<td>Waste of money</td>
<td>4</td>
<td>36.36%</td>
</tr>
<tr>
<td>4</td>
<td>Any other</td>
<td>2</td>
<td>18.18%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>11</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Further table no. 5.4 explains the reasons of the respondents as to why they do not celebrate festivals in their family/ community. 9.09% respondents said
that they have no time to attend the festivals or celebrations because their parental home is far away. And 36.36% respondents said that they have no faith in superstitious beliefs like animal sacrifice, therefore they don’t want to attend these festivals. Among 11 respondents 4 respondents said that the celebration of festivals is waste of money as they find it very difficult to maintain their family. They are poor barbers. And 18.18% respondents said that they feel that, quarrels take place at the time of festivals and within the family members. Therefore they do not celebrate the festivals.

Almost all families celebrating all major Hindu festivals like, Ugadi, Amavase, Hunnime, Nagar Panchami, Ganesh chaturthi, Dashara, Deepavali, Sankranthi. Beside these festivals they also celebrate the following festivals with other caste/religion people.

- **Hanuman Jayanthi**-is the birthday of the god Hanuman, comes in the month of Chaitra.
- **Nag Panchami** is worship of god Nagraj (snake) in the month of shravan. On that day serpent made out of the mud is worshipped.
- **Navaratri or Dasahara** is celebrated for 10 days in the month of October. In those 10 days people worship the goddess durga. Many Nayinda people read the book called ‘Devi mahatme’ in their home. On the day of ‘Ayudh puja’, barbers place their occupational implements and worship them by offerings like coconut, flowers, etc.
- **Deepavali** is another major festival for Hindus as well as Nayindas. It is a worship of ‘Lakshmi’ (Goddess of money). During this day all Nayindas do Lakshmi puja in their home and all barbers do puja in their saloons (shop).
• After Deepavali Tulsi-Lagna (Tulsi being married to Vishnu) is celebrated in the month of Karthik.

• Sankranthi is celebrated on 14\textsuperscript{th} and 15\textsuperscript{th} January by exchanging Yellu-bella (ginger and jiggery).

• Mahashivaratri is celebrated in the month of February- March. They worship Shiva and do jagarane at night. Researcher has observed in the time of study, mainly in the south districts many Nayindas are (followers of Shaivism) take ‘deekse’ from Guru and daily they do guru puja. Mainly in Mahashivratri whole night they sing ‘Bhajane’. And that day they invite their guru to home and do ‘Padapuja’.

• In the month of Phalguna on full moon day Holi festival is celebrated. That day colour water is sprinkled on each other.

• Beside all Hindu festivals many Nayindas celebrate all jatras. Village deities, Goddesses and festivals of other religion like Moharum, in this Muslim festival celebrated by many Nayindas in especially in the north Karnataka districts.

• Nayindas cdelebrate

Generally most of the time, many Nayindas visit the ‘Darga’ and wear the ‘Tayta’ (Holy pendent) which is given by Moulvi or Muslim priest.

\textbf{FUNERAL RITES (DEATH CEROMONY):}

In “The Mysore Tribes and Castes”, H. V. Nanjundayya (1931:445) explain about that the funeral ceremonies of the Silavanta Nayinda’s. They observe
the same ceremonies as Lingayates for burying their body. The Jangamas, or the Lingayat priest, is invited to consecrate the body with water in which his feet have been washed; the body is carried in a ‘vimana’ in a sitting posture, and lowered into the pit in a sitting posture, with a Linga in its hand. After the grave is filled up, the Jangama is worshipped standing on it, and assures the mourners that the deceased has reached Kailasa (the abode of Shiva)

According to Dravidian Encyclopedia the Mangalas follow the twin procedures of burial and cremation. If they are poor, they bury their dead. Rich people cremate their dead. Person dying of infectious diseases are always buried.

**Burial:** When a person dies among the Nayinda community they suddenly intimate the death news to all their local relatives and far away relative. Death message is intimated by the person, telegraph, phone, mobile etc. Family members light the one or two lamps. The dead body is bathed and wrapped in new/white clothe. They keep the dead body in the outside the door or varanda in a sitting or lying posture. All relatives and neighbors bring flowers, agrabatti, karpura etc and keep them in front of the body. Flowers are used to decorate the body. No one eat anything until the dead body is buried. Among Mangalas, ‘Namadharis’ (who wear namas/ Vaishnavit marks) invite the caste priest ‘dasayya’ to perform the ceremonies. The priest worshipped the ‘chakra’ (discus) near it, with offerings of food and liquor, of which afterwards he partakes a little, and distributes the remained as *tirtha* and *prasada*. If the dead person is married, and his wife is alive then his wife should sit along with the body. And her brother brings the ‘udi akki’ to her and filled in her sari. After that every one sticks the ‘kunkum’ to her forehead and wears the flowers. Then the corps is taken to the burial ground in a bamboo bier. Usually bodies are buried in the burial ground or outside the village; some time their own land (if they had their field). Then it is buried in a lying posture with the head kept towards in the south and the face facing east. The chief mourners and agnates
return home after bath. Almost all persons who participated in the funeral they get bath and purify themselves. Without taking the bath it is forbidden to enter the house at the same time the house is cleaned with cow dung and one lamp lightened and placed on the spot where the dead breathed his last, people must see before they go.

Then they observe purification ritual, after mourning for ten days on the eleventh day in the case of adults, and three days in the case of children and unmarried individuals. Among the Mangalas the Vaishnavites employe ‘Dasayya’ to perform the purifactory ceremony, and Saivites called the Brahmins.

Among Mangals, the funeral custom is slightly different from Vaishnavites to Saivites. Only Namdhari people observe the following funeral system. Their period of ‘sutaka’ they do not go to play music in temples. And they do not enter the other’s house. Eleventh day they call all the relatives who lived nearby and far. On that they cook meet, especially flesh of goat and rice, egg, and dry fish, sweet vada, daal vada, and blood of goat and whatever they like in their life time. And after cooking only caste men and chief mourner takes all items of food to the burial ground. The ‘Dasayya’ worships the grave with offerings of the flowers and coconut and food on a plantain leaf. Others wait far away expecting crows to come and eat the food. When the crows have eaten it, people think that the dead person has been satisfied with all the rituals conducted by the family members and then the chief mourner gets head shaved. After bathing, relatives give them new clothes and return home. After coming home in the evening time all the friends, relatives, and neighbors are invited to home. Dasayya do the puja to’ kalasa’ which is kept in front of the photo of died person. Photo and ‘kalasa’ is decorated by flowers, new clothes, all type of food (flesh) and liquor (if they died person like the drinking). After the puja every one can start to take food. And every month they offer same puja but only in the presence of family members for one
year. After 11 months they again do the puja called ‘Sradhas’, that day also they cook flesh of goat and invite mall relatives who live nearby and faraway. And every year they do ‘Sradha’ in the name and memory of all the ancestors.

Saivites also do the same yearly puja but they employee Brahmin priest, and they cook sweet and serve all the relatives and friends.

**PUBERTY CUSTOMS:**

Nayindas have been adopting infant marriages in former times; they have not attached much importance to puberty, except seclusion from the main house for five days. During these five days she is considered impure for three to five days. And she is not to have any contact with other family members, she is forbidden to attend any religious functions like marriage, naming ceremony or enter temple.
According to Dravidian Encyclopedia (1993:467) When the girl comes age pollution is observed for at least four days and purification is done by a ceremonial bath and sprinkling of sanctified water by the caste priest. If already married, the consummation takes place on the day of purification or an auspicious day thereafter.

According to H. V. Nanjundayya (1931:438) on attaining puberty, a girl is considered impure and kept at a distance for three days. A hut of lakkali or margosa leaves (it should bring maternal uncle) is erected, and she is decked in festive dress and exhibited in state in the evenings, for three or four days. The ceremony is performed in simple style for unmarried girl. A dinner is given to the caste on a day fixed. If girl is married the husband bears the expenses of all this show, and husband and wife live together thenceforth. In some places, Hassan and others however, they seem to imitate some of the higher castes, by putting of the cohabitation for three months after the marriage.

According to study in olden day’s ceremony is performed for eleventh or sixteenth day also. But now days due to the education many educated Nayindas leave up this custom and just they celebrate with only family members on fifth day. On that auspicious day in the evening she is exhibited and seated in a decorated room. She wears colourful flowers on her head. And she is decorated with jewels and kunkum and betel leaves are distributed to all visitors. And do the ‘Ganga puja ‘on the next day, and then after she enter into the temple. In villages’ people follow all types of puberty custom but in urban areas people agitate to inform /leak out this matter to all because they do not want to show off this occasion and they celebrate simply as religious fact.

**PREGNENCY AND CHILD BIRTH:**
One of the main purposes of marriage is to beget a child. Almost all people prefer to have only male child. There is few caste peculiarities in regard to ceremonies observed about the time of child-birth. Nayindas also observed at the ceremonies of child-birth. Pregnant woman called as ‘Basari’ (in Kannada) and ‘Ninda manasi’ (in Telugu).

There is some restrictions and taboos regarding the pregnancy in Nayinda community. Pregnant woman always follow some restriction and taboos. She is restricted from hard work up to 7 months. The pregnant woman is to avoid some food items and vegetables like papaya, jackfruit, brinjal, chilly, alcohol etc during the period. It is believed that taking of these food items may lead to miscarriage. During the period of 3 months other family members take care about her, and this time she should not go to other far cities, near well or river or lake. And this time her mother/ father brings the bangles and ‘ravike’ (jacket), betel leaves, flowers, and some sweets to do ‘kalla kubusa’. And after this she can go her mother home or any where else.

Generally among Nayinda community pregnancy celebration called ‘seemantha’ in the seven or fifth month before sending her to her mother’s house for delivery. They refer to panchanga and select the auspicious day for seemantha karya. That day after the bath pregnant woman wear the new sari which is bring by her husband’s home and decorated with flowers, jewels and bangles. Then she should sit either on mat or a chair. That day all caste women friends, relatives are invited. ‘muttaide’ women gathered and sing song and put kunkum and turmeric on her forehead. They put flowers on her head and bless her by sprinkling rice (akshata) on her head. And arati is taken from her face. Every one present the gifts to her according to their capacity like sari, blouse piece, sweets, money, and any other gift pieces. Then they take one betel leaf and burn it half and from that they
take kajal and put it on her cheek. The main purpose of this is to get rid of all the evil eyes which might have fallen on the pregnant woman.

The pregnant woman goes to the house of her parent’s for the first accouchement. After going her parent’s house it should be looked only by her parents. In olden days delivery was donning by midwife in separate room of their own home. But today this has been disappeared even in village also. Due to the availability of medical facilities and educational awareness people shifted hospitals/clinic for the delivery.

According to H. V. Nanjundayya (1931:439) during wife’s pregnancy, the husband has to abstain from killing any animal, carrying a corpse or putting on the roof of a house. He cannot part also in such suspicious acts smearing the bridal pair at a marriage with turmeric powder, or pouring coloured rice over their heads: no should he touch the milk-post, or the bhasinga.

And further Nanjundayya gives a clear picture about the olden day’s delivery system of the Nayindas. According to him, the midwife an adept in mantras or charms, mutters them over some castor oil, and gives it to the patient, to drink or smear over the navel. A Rama setuve is made, i.e., a number of persons standing in a row pass on from hand to hand a vessel of water, and last person generally woman sprinkles the patient with water, or makes her drink a little of it. For the same object husband may perform certain acts.

The child is washed soon after the birth, and the navel chord which is cut is sometimes preserved, as it is considered to make barren women who swallow it, fruitful. At the threshold of the confinement room, an old winnow and broomstick are kept, and a bunch of margosa leaves is stuck to the door frame. The mother and child bathed on the ninth or eleventh day after the arati. A dinner is given to some members of the caste and those of the Vaishna faith invite the
dasayya (priest) to give tirtha and prasad to the mother. Up to this puja mother should eat only the sweet food like ganji, etc. after this also she should take mild food. The child is named and cradled on the one auspicious day and vegetarian food is served to all.

NAMING CEREMONY:

When first child is born, naming ceremony is observed in her parent’s house. They prefer panchanga to decide date for naming ceremony. And they fixed one auspicious day, on that day they invite all relatives and friends and neighbors to function. That day mother and child take bath and were new clothes which brought by their parents. Father of the child also gives new clothes and jewels according to their financial capacity. Both parents present the jewels and clothes to child. The cradle is decorated with clourful flowers and saris. Gugguri (boiled grains) kept the four directions in the cradle. The child is put into the cradle, and to give name for it invite the father’s sister (sodar ate in Kannada) or mother’s brother (maternal uncle/sodarmava in Kannada). Among them any one first tells five names of god or goddesses, and aunt tells the name in the ears of baby in the cradle. By that time gathered members beat his /her back with their hands (friendly). After giving name he/ she take Gugguri in mouth only. (Should ties hand behind). Muttaideyaru sing songs of gods, goddesses on this auspicious day. Then all go round the cradle and put tilak to baby’s forehead and gives presents. At last dinner is given to all members.

The researcher observed in his field study that changes are taking place in the celebration of the naming ceremony. We notice that many people now celebrating in private halls like, kalyan mantapa, sabha bhavan, etc. it means this ceremony is observed on an expensive note. For this expense respondents said that
their houses are too little place to conducted functions in the home therefore they prefer the other places like kalian mantapa, caste sabha bhavan etc.

Table reveals that how pollution is observed during the time of birth, puberty and death.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Pollution</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
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<tr>
<td>1</td>
<td>During birth</td>
<td>440(88%)</td>
<td>60(12%)</td>
<td>500</td>
</tr>
<tr>
<td>2</td>
<td>During puberty</td>
<td>410(82%)</td>
<td>90(18%)</td>
<td>500</td>
</tr>
<tr>
<td>3</td>
<td>During the death</td>
<td>495(99%)</td>
<td>5(1%)</td>
<td>500</td>
</tr>
</tbody>
</table>

**Table No. 5.5**

**Observance of pollution during the time of birth, puberty and death**

ANCIENTRAL WORSHIP

It is already stated that Nayindas have the system of *shraddhas*. They conduct pooja every year in the name of deceased ancestors. Probably in the month of October-November (*pitru paksha mala paksha*) but researcher observed that in Southern districts of Karnataka some Nayindas conduct pooja in the festivals of Vijayadashami amavase, and deepavali amavase. Those who are prefer sweet (saivites) in the pooja they conduct in the festivals and those who prefer non-veg (Vaishnavites) they conduct in pitru paksha. According to **H. V. Nanjundayya (1931:446)** on the Mahalaya New Moon day, they worship a *Kalasa*, in memory of all their ancestors, offering new clothes and food before it.

On that day they clean the house with cow dung and head of the family do the worship. They place the ‘mane’ and put kalasa on it, and light the lamp on both sides. And put kunkum and flowers on kalasa, and back of the mane they keep new clothes (both gents and ladies). Vaishnavites invite Dasayya (priest) to do puja, he put every one ‘nama’, and put ‘sambrani’ into the fire. After that every one put the sambrani into the fire and takes tirtha from dasayya. They keep
non-vegetarian food and liquor in front of the kalasa and they serve every one too. If they are Saivites they invite the Brahmin priest to do puja and they do vegetarian food.

**CONCLUSION**

We notice that several changes have occurred in the rites, ritual, customs and usages of the Nayinda community. Influence of higher caste people, westernization and education people start to think about their own community and try to adopt some thing new. Today they adopt new dress pattern, housing condition, food system, modern knowledge and they think scientifically. For illness, they consult doctors. All most all popular festivals celebrated by them. Many Telugu Nayindas are interested to vegetarian food. Paradoxically some Lingayat Hadapadas interest to eat non vegetarian food (only gents eat out side of the home). Majority of the Nayindas at least yearly once visit pilgrim centre of their deity. According to their financial condition, people celebrate the ceremonies like semantha karya, naming ceremony and marriages etc. through the influence of other religious like Islam, Christianity they show tolerance towards other religious festivals like, Moharam (peeral habba). All these changes are taking place among the community, but comparing urban life in village people had some restriction in their mind. They hesitate to adopt new one and leading life in old manner like many village women who doesn’t want to wear modern dresses like chudi, nighty etc. now also they believe that evil spirits like devva, bhuta etc living in the trees , therefore they don’t want to gout side after evening.

**Social change:**

The process of social change among Nayinda community has just due to the modern faces like industrialization, urbanization and geographical factors
like migration. These people try their best to solve poverty. They suffered a lot due to the poverty. It breeds inequality and educational inequality. Education is social concern it socialize the children importing to them norms, values, and heritage and provide them with skills.

In our study region better educational facilities are available in public and private schools than in government run institutions. Obviously one who pays will have the advantage of better facilities in prestigious institutions. But Nayinda children are not able to reach to these institutions. Due to the poverty parents can’t send their children to school. And many parents give importance to their traditional occupation than the education.

Numerous factors bring about the social change among Nayinda community. Some of the major factors which always have for reaching consequences are the demographic, technological, economic culture and planning.

**Demographical factors**

The rise of population and its movements have always been a factor. Which effects change among Nayinda community. Due to the poverty, famine their population is ion movement and population growth is more than economical problems like shortage of housing etc.

**Technological factors**

The technological factors brought about various changes in development and progress of the society. Development and advancement of their traditional occupation gave birth to the populas towns in traditional trade and international contact. Technological change has influenced on attitudes, beliefs and traditions.
Fast transport and communication helped people to move out of their local environments and take jobs in distant concerns. Nayindas are moving for coolie work and working in saloons at Mangalore, Bangalore, kerala etc. This is also made possible to vertical mobility. This way traditional occupation is disturbed among Nayinda people.

**Economic factor**

The primary occupation of Nayinda is hair cut but today to satisfy their livelihood. They are engaged and other business to get good wages. Few of them tried to establish the modern saloons. Today Nayinda people send their children above 10 to 12 years to work in saloon. These people do not have higher motivations and aspirations.

**Cultural Factors:**

The process of sankrtization and westernization has left deep impact on the society. They have played significant role in bringing about social change especially in integrating people. It reduce the restriction on inter dining, inter marriage. Sometimes became determines to change the vast amount of expenditure on marriage ceremonies, rites and rituals etc.

To sum up the above discussion we notice the following changes:

1. It is noticed that respondents’ forefathers’ or mother’s education is nil. Respondent’s education is increased a little bit but respondent’s children primary education is increasing.
2. It is noticed that parental aspirations are high to send their children to higher level of education.

3. The problem of dropouts at the primary level is very high.

4. The traditional occupation of hair cut is declining. It is chasing by the other private companies. Along with haircut other traditional occupations like music, doctoring etc are completely disappearing.

   It is noticed that only a few Nayindas children move to urban areas to get higher levels of education.
PLACE OF OFFERING THE HAIRS SHRIRANGAPATTANA

ONE OF THE DIETY OF NAYINDAS- YELLAMMA
‘SAVITA’ BHAJANA MANDAL (MUSICIANS)

N.D.KUMAR & GEETA – INERNATIONAL POWER LIGHTING ACHIEVERS